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Encarnaçâo Alliance Training Commission

Master of Arts in Transformational Urban Leadership (MATUL)

**Progression in Bringing in New Schools**

**Checklist**

Rev. 05/12-5

The MATUL Training Commission is comprised of program directors from allied institutions hosting the MATUL program. As a council of urban educators committed to innovating new models of training that advance God’s reign within slum communities, one of its responsibilities is to discern *where* and *with whom* to establish the MATUL. The following is a series fo checklists to facilitate discernment and development of initial launch progressions (Refer to the pdf document Progressions in Bringing in New Schools for more info).

Thus far, priority has been given to:

|  |  |
| --- | --- |
| **Nature of Potential Partner School** | **Rate from 1 (low) to 5(high)** |
| * entrepreneurial schools |  |
| * within regional urban centers |  |
| * city hosts large slum-dwelling populations |  |
| * expansive network of Christian churches and NGOs |  |
| * already delivering 2 or more accredited masters degrees. |  |
| **Total out of 25** |  |

In bringing in new schools to host the MATUL, both the Commission and the interested institution could follow a progression of discernment along the following lines:

1. **Consider Philosophic and Missional Compatibilities**

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| --- | --- |
| **Philosophic and Missional Compatibilities** | **Rate from 1 (Low) to 5 (High)** |
| Is there evidence that this represents a logical “next step” for the institution committed to empowering communities at the margins? |  |
| Are there an existing commitment, a general trajectory, an institutional progression, a readiness and ability to move towards: |  |
| * An urban focus within at least part of the faculty and leadership? |  |
| * Current programs or courses that directly engage local poor communities? |  |
| * A theologically informed commitment to deal with spiritual roots of poverty and oppression, and not just economic needs? |  |
| * An institutional value placed on developing processes from *among the people* (vs. *for* them), initially *with existing resources* in the community—i.e., a bottom up approach rather than top down? |  |
| * An understanding of the centrality of the word in transforming society |  |
| * An understanding of the centrality of the Spirit in transforming society |  |
| * An understanding of the centrality of the church in transforming society |  |
| * An understanding of the role of the diaconate or NGO’s strucrturally in transforming society |  |
| * A commitment to developing leaders of indigenous church-based movements? |  |
| **Totals out of 55** |  |

**2. Determine Faculty and Pedagogical Congruence.**

The educational philosophy of the MATUL requires students to live in or near the slums as the primary context of learning. The teaching-learning process (pedagogy) is derived from a praxis-reflection model which combines living in or near poor communities and learning—study, ministry skills development, character development, research and writing, mentoring and active problem solving—in an integrated approach to leadership development.

|  |  |
| --- | --- |
| **Educational Philosophy** | **Rate (1) Low to 5 (High)** |
| * Is this pedagogical “culture” within the MATUL congruent with that within the prospective partner institution? |  |
| * Is there a trajectory of change within the institution towards such a pedagogy? |  |
| * *Where* do the faculty expect the most powerful, life-changing learning to occur—on campus compounds sealed off from the outside world (1) —or embedded within the raw realities of local communities? (2) |  |
| * Can the faculty perceive of education being primarily situated in the wisdom of slums and those who serve among the poor? |  |
| * *Why* does the university or seminary exist in the minds of faculty—as a private benefit (confer degrees to privileged students (rank 1) or as a public good (contribute to transforming local communities)(5)? |  |
| * *How* does the university or seminary see itself—more as an “ivory tower” in which to acquire information *about* the world without being distracted by the world (1), or as a “socially engaged community” that learns *with* and *from* the world? (5) |  |
| * *Sufficient Number of people* on the faculty has demonstrated a commitment to an action-reflection, story-telling, and mentored model of education? (5=5 or more) |  |
| **Total (out of 35)** |  |

**3. Assess institutional capacity.**

Each partnering school must have the institutional capacity to fulfill a variety of basic functions in relation to program implementation. Those functions include:

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| --- | --- | --- |
| **Institutional Capacity** | **Comment** | **Rank from 1 (Low) to 5 (High)** |
| **Leadership Capacity:** the appointment of a Program Catalyst to manage a variety of implementation responsibilities (see Appendix) | Name potential: |  |
| the appointment of a Program Director. | Name potential |  |
| **Faculty Engagement:** Is there a **critical mass** of faculty, staff and administration eager to engage in discussion on the viability of the MATUL? | Names |  |
| Are there existing or **potential faculty** who are actively engaged in both churchplanting ministry and developmental processes in urban poor contexts? | Names |  |
| Is there the possibility of at least two full time faculty, plus an assistant, plus outside practitioner-reflectors that can constitute an instructional “core” for the program? | Names |  |
| **Leadership Support:** Does the chief academic officer has a heart for the program? |  |  |
| President/Principal has a heart for the program? Communication needed? |  |  |
| Is there probability of significant support from the Board? Steps to take? |  |  |
| **Stability:** Are school personnel in reasonably stable roles |  |  |
| Is the institution going through a time of financial turmoil |  |  |
| Is the institution going through a change of leadership roles? The biggest difficulty in launching this program with partner schools has been instability of leadership at the Board, Presidential, Deans, and then Director levels |  |  |
| **Accreditation Capacity:** Are there existing Bachelors and Masters degrees and credibility and capacity to apply for another degree though the national accrediting body. | Name |  |
| **Programme Modifications:** Are there specific accreditation requirements, internal institutional politics, or particular cultural issues that would require significant adjustments to the MATUL program design? What course modifications would satisfy these requirements? | Identify |  |
| **Expansion from Existing Resourcing Bases**: Will the program development plan outline how financial resources will be made available to fund the MATUL—i.e., what start-up resources will be available through national agencies, community groups (churches and other associations), university stakeholders, denominational (or other) networks? |  |  |
| Is there a commitment to develop a business plan and a funding plan |  |  |
| **Program Planning**: Is the chief academic officer of the school prepared to formulate a program development plan/agenda directly with the MATUL International Director? |  |  |
| Will the program development plan include the appointment of both the following under the supervision of the chief academic officer, initially in consultation with the MATUL International Director? |  |  |
| The Program Catalyst who is charged with setting up on-site program structures, and |  |  |
| A Program Director who will carry the load of implementation and academic supervision long-term (See appendices for sample job descriptions). |  |  |
| **Total (out of 100)** |  |  |

**4. Appoint a Program Catalyst.**

The Program Catalyst, as distinct from the Program Director, is the *entrepreneurial driver* behind the program’s start-up process. While the Director is the *academic implementer* of the process, the Catalyst is used to create group consensus among stakeholders, network local resources, and generate momentum through promotion and recruitment processes. It could be a dean, President, or leading faculty or even an outside consultant. The Director is charged with implementing the curriculum as an academic leader (e.g. mentoring full-time and adjunct faculty, reviewing and contextualizing courses, ensuring high academic standards, dealing with accreditation issues, managing the budget, etc.—in short, making it all work).

The suggested functional responsibilities of the Program Catalyst are listed in the Appendix. This person would also accomplish the following:

|  |  |  |
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| **Implementation Process** | **Target Date** | **Completion Date** |
| ***Step 1 Personal Familiarization with the MATUL Values and Process*** |  |  |
| This whole degree comes out of some deep friendships and spiritual relationships between a cluster of educators round the world. If relationships are strong, then details are easy to work through. The following are suggested steps. Steps may likely be developed in tandem, not necessarily sequential. The critical issue is discernment and ownership. |  |  |
| 1.1 Review the Training Commission website at [www.urbanleaders.org/ma](http://www.urbanleaders.org/ma) (or on CD) |  |  |
| 1.2 Look at the Power Point Description of the Program on this site or CD. |  |  |
| 1.3 Make an initial simple one page MOU with one of the commission leaders and the commission coordinator, to explore the possibilities of relationships, with proposed steps based on this document. |  |  |
| ***Step 2: Make initial connections (institutional and community).*** |  |  |
| 2.1 Sell/give a copy of *Companion to the Poor* to key institutional decision-makers. Discuss the city’s urban poor as an educational focus. (Is the institution *already* connected with the poor, and with local practitioners among the poor?) |  |  |
| 2.2 Review the *Common Understandings* and other documents (on CD) with decision-makers. |  |  |
| 2.3 Review educational philosophy and curricular structure (see “Jesus Seminary in the Slums” presentation.) |  |  |
| 2.4 Differentiate the MATUL from a pure theology or community development degree. (The MATUL strives for a distribution of emphasis: 1/3rd social analysis, 1/3rd theology, and 1/3rd reflective practice.) |  |  |
| 2.5 Listen for critical feedback related to the proposal. Monitor level of enthusiasm and commitment from prospective institutional and community stakeholders. |  |  |
| 2.6 Try to discern a sense of “rightness” from the Spirit personally and among some of the Stakeholders to confirm the institutional readiness, appropriate timing, a core set of community partners, and the potential role of the MATUL in the city. |  |  |
| ***Step 3: Build relationships with key community stakeholders.*** |  |  |
| 3.1 Discern key *educational partners.* Which individuals and organizations, working in which settlements, might send or mentor students through their churches, advocacy and land rights programs, community banks, slum dweller driven microfinance programs, community health programs, etc? |  |  |
| 3.2 Discern *prospective student populations*. Which pastors, urban poor community leaders, NGO staff, etc. should be trained as community-wide leaders? |  |  |
| 3.3 What ongoing employment opportunities are available for these graduates? How might these positions enable graduates to multiply indigenous movement dynamics? |  |  |
| **3.4 and 3.5 (Very critical step) Develop two grassroots consultations with urban poor** **leaders** in the city. Explore their training needs. Introduce the MATUL. Do attendees believe that the MATUL would meet their training needs? |  |  |
| 3.6 Report a summary of findings and “next steps” in program planning to the annual gathering of the MATUL Commission. |  |  |
| 3.7 Build friendships with the other MATUL program leaders. |  |  |
| 3.8 Aim to more fully internalize the core values, history, pedagogical processes, and program variances within allied programs. |  |  |
| ***Step 4: Prepare an Academic Development Plan.*** |  |  |
| 4.1 Work with the institution’s chief academic officer and other institutional stakeholders in preparing a Program Development Plan. The “Plan” should include discussion related to the following: |  |  |
| *4.2 National and municipal context:* National development priorities related to urban poor; current (model) programming focused on urban poor development; answer: *Why should the MATUL be offered here, and at this time?* (1-2 paragraphs) |  |  |
| *4.3 Urban poor context*: an inventory of city slums; history of positive and negative interventions among urban poor; attitudes toward host institution; evidences of “welcome” in select communities (1-3 paragraphs) |  |  |
| *4.4 Draft Business Plan:* (to be updated periodically). Budget, cash flow projections |  |  |
| *4.5 Institutional capacity:* availability of qualified teachers, classroom space, library facilities, Internet connectivity, texts in language of instruction, accreditation requirements, need for teacher mentoring, and financial support for Program Director, academic oversight of MATUL implementation. |  |  |
| *4.6 Marketing Plan:* Target numbers and dates, 4-10 target sectors, potential movement partners, events, what materials are needed with target dates and costing |  |  |
| *4.7 Prospective student populations:* analysis of their training interests, needs and expectations (data drawn from grassroots consultation); attitudes toward the host institution; student capacity and limitations in regards to time and finances |  |  |
| *4.8 Funding Plan:* Budget (this is a dream budget whereas the business plan budget seeks to limit expenses), target dates and targets, 2-5 target donor sectors, identified marketing material with a progression of development and costing. |  |  |
| ***Step 5: Operationalize the program through a strategic partnership.*** |  |  |
| 5.1 Draft a Memo of Understanding (MOU) between the host institution and one of the Commission leaders. The MOU is a “non-binding” agreement between two schools to share resources and serve joint training interests. (A complete template is available upon request.) |  |  |
| **5.2 Advisory Committee**: Ownership of the whole process by movement leaders is a significant factor in recruitment. Do they feel this is their program to serve their needs or is it just another plan of somebody else? Developing a MATUL think-tank or advisory group with some of these leaders may be a significant way of involving them. |  |  |
| 5.3 Determine a **program start date**. |  |  |
| **5.4 Leadership Transfer:** Catalyst either assumes the role of Program Director or hands off to another person who is funded to implement the program, beginning with the announcement of a start date. |  |  |
| **5.5 Publicize the program** |  |  |
| 5.5.1 recruit students |  |  |
| 5.5.2 recruit faculty |  |  |
| 5.5.3 publicity materials are prepared |  |  |
| 5.5.4 prospective students contacted |  |  |
| 5.5.5 prospective faculty hired |  |  |
| 5.5.6 facilities secured. |  |  |
| **5.6 Prepare the curriculum**. The Program Director works with faculty and Commission resource persons to contextualize the prototype course syllabuses (on the website) to the national/regional context. |  |  |
| 5.6.1 See “Steps for Course Writers” On the [www.urbanleaders/ma](http://www.urbanleaders/ma) site or CD. |  |  |
| 5.6.2 List of course writers |  |  |
| 5.6.3 Meet with course writers one on one |  |  |
| 5.6.4 Course Writers Training |  |  |
| 5.6.5 Program director ends up drafting or editing courses |  |  |
| 5.6.6 Submit these to the commission academic adviser one month before the first classes so he can review, edit, upgrade, assist and generally serve. Ideally do this through discussions with others teaching the same course at other schools. |  |  |